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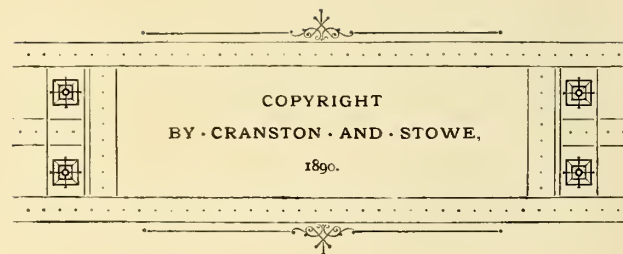
Illustrative of Bible History and Scenes in the Life of our Lord

DESCRIPTIVE TEXT BY REV. CHAS. M. STUART, B. D.
WITH AN INTRODUCTION BY BISHOP CHAS. H. FOWLER, D. D., LL. D.



CINCINNATI—CHICAGO
CRANSTON AND STOWE

1891



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PREFACE.



THE photo-gravures of this volume are made from photographs by an eminent Oriental artist, and selected by Professor A. J. Marks during his recent tour through Palestine with special reference to an illustrated work that should prove to be of special interest to all students of Bible history and geography. No skill known to the art has been spared to produce *fac-similes* of the original in tone and life-like vividness. Few are able to visit the Holy Land; but this work of art brings the Holy Land to them, with its sacred scenes, customs and habits of its people, not in cold and unreal engravings, but with the warmth and reality of the actual scene, true to nature, true to life. It is the earnest hope of the publishers that all interested in Bible study will find this volume full of interest and profit.

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INTRODUCTION.

BY BISHOP C. H. FOWLER, D. D., LL. D.




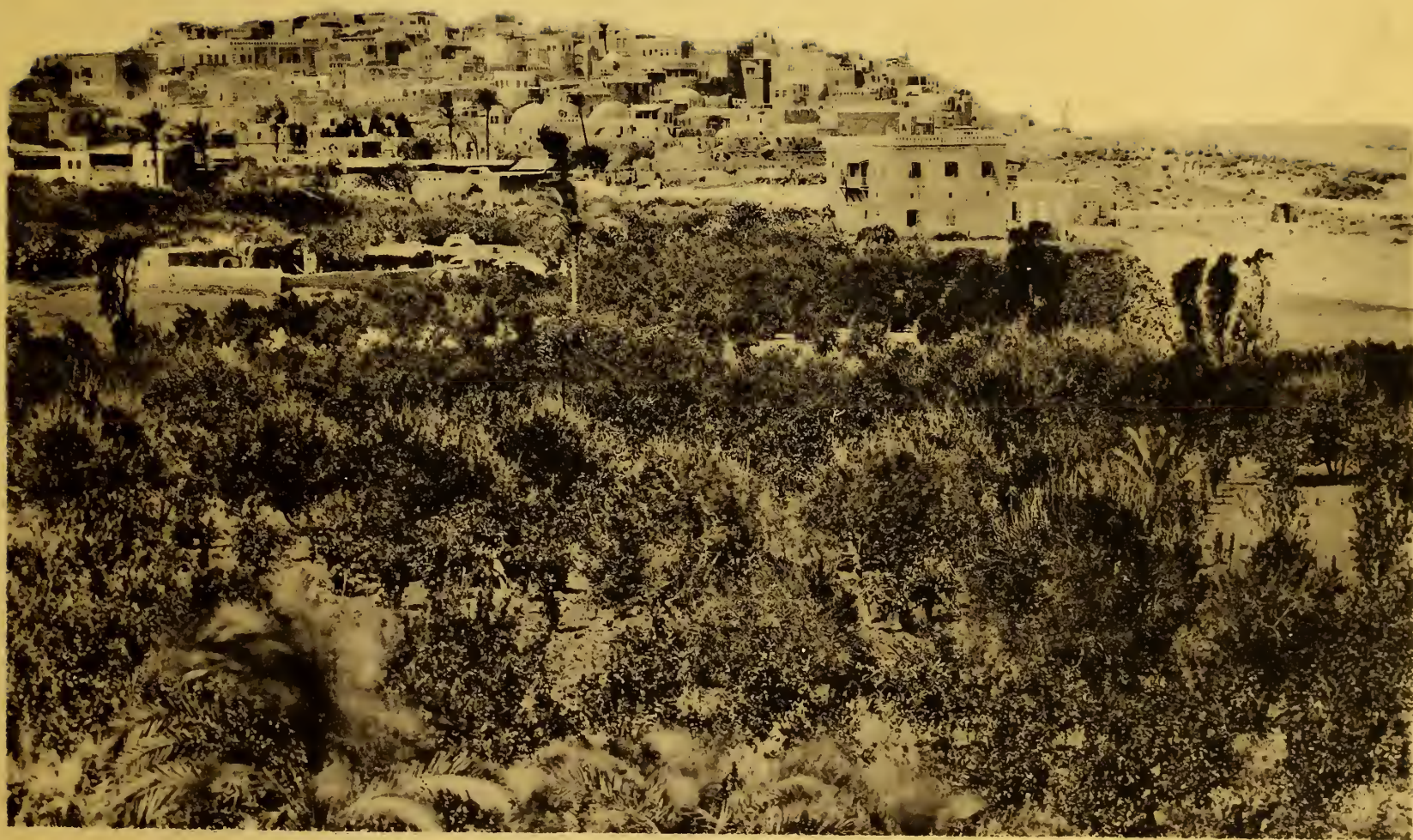
VERY devout heart, and every thoughtful student of history, and every candid mind that reflects upon the great forces which mold society and fashion human destiny, has regretted that the painter's brush and the sculptor's chisel have not preserved for us the features and form, the benign dignity and the thoughtful majesty of the Divine Galilean. How we would cherish such treasures, exalt them in our homes, and wear them on our persons! Next to these, it is some comfort to visit the scenes that were familiar to him in the days of his earthly pilgrimage; to gaze upon the mountains into whose quiet recesses he was wont to retire for prayer; to float upon the blue waves of the sea that heard his voice and sank into quietness at his command; to walk on the old paths that cut his unsandaled feet; to kneel beneath the same olive-trees that witnessed his anguish in dark Gethsemane; to wonder and adore in the grotto where his infant eyes first saw the light; to pray and tremble and believe on the chiseled rock that quaked under the throes of his death-struggle. To visit these scenes is a rare privilege in our earthly life, so rare that but few of us ever attain to it. But modern art has come to our aid in such a wonderful way that we can easily overcome the leagues of land, the waste of water, the lapse of months, and the heavy outlay of money that are involved in blessing ourselves with the sight of the sacred scenes. While we can not go to the mountains, we can make the mountains come to us. This volume brings into our homes the principal localities and scenes of the Bible. The Church of the Nativity, with its star-marked grotto, stands here before us as it does in old Bethlehem. We gaze again upon the Tower of David as the Master did in those long-ago days. The Mosque of Omar usurps the site of the Holy Temple just as it does in modern Jerusalem. In this book we see again the narrow streets, the little shops or stalls, the barefooted boys, the styles of the many-colored wraps of the women, the stately Greek priests, the slipping donkeys, the cowering beggars, and the moaning lepers. We are again in the Holy City, and come out of this brief journey from Joppa, the first view, to Capernaum, the last scene, with quite an accurate conception of the land of our Lord, and with blessed memories of communions with him by the way.

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I. JOPPA.


 JOPPA the "Beautiful," or, perhaps, the "High," is one of the oldest cities in the world. It rises out of the Mediterranean on a sloping hill, and the flat-roofed houses look out upon the water in a succession of terraces. The city is girdled with gardens, which produce oranges, lemons, and apricots in rich abundance; and the appearance of the place from the sea is very charming. Of ancient Joppa little remains. The outline of the harbor to which the fleets of Hiram came laden with material for the Temple (2 Chronicles ii, 16) can still be traced. It was from Joppa that Jonah (i, 3) sailed for Tarshish when fleeing from the presence of his Maker. Here Peter raised Tabitha to life (Acts ix, 40), and here also that exclusive Peter had his "vision of tolerance" (Acts x, 10). The house of Simon the tanner, where Peter lodged, is still shown to visitors, and whether it is the identical site or not, we can feel certain that the flat house-top where he prayed overlooked, as the present one does, the great Western Sea, whose broad expanse was indeed a highway for the nations over which the gospel should be sent to the very ends of the earth.



I--JOPPA. ^

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II. MARKET-PLACE, JOPPA.

 THE market-place of Joppa naturally suggests its famous orchards of oranges, lemons, citrons, and apricots, which are scarcely surpassed in the world. Originally, the market-place of the East was simply a place of assembly, the resort of idlers and news-mongers. Hence, the "men of the baser sort," in Acts xvii, 5, are literally "market-frequenters." The idea of "trade" was natural but later, and is now predominant. All sorts of commodities—fruits, food, and fuel—are brought together here, and the picture gives a hint of the place when the rush of business is over. The telegraph wires in the foreground suggest the invasion of the modern spirit into this most ancient city of the world.



II—JOPPA,—MARKET PLACE.

III. FOUNTAIN NEAR JOPPA.


 ON the way from Joppa to Lydda, about half a mile out, the traveler runs across what is always a grateful sight in this thirsty land—a fountain. It is a monument of more than ordinary interest, since it is at once one of the finest specimens of Saracenic architecture in Palestine, and the memorial of a thoughtful and kindly governor, Abu Nabât, who administered matters in Joppa about the beginning of this century. It is built of white stone, with an arched recess in the middle, before which, on a line with the walls, is a wide trough, at which some eager animals are slaking their thirst. The building is in the form of a parallelogram; the walls are about twenty feet high, the center cupola being about twelve feet higher. Inside lies the sarcophagus of the founder, for the building serves also as a tomb. The inscription, which is in Arabic, calls upon all who gather about to offer a prayer for him who provided this blessing for the free use of every passer-by.



III—FOUNTAIN NEAR JOPPA.

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IV. RAMLEH.

 AMLEH is a picturesque town on the plain of Sharon, about eleven miles from Joppa, on the road to Jerusalem. It was founded in the eighth century after Christ; played an important part in the Crusades, and became famous as the head-quarters of Richard I, of England, some of whose most daring exploits were performed in this vicinity. Two ruins are the chief attractions of the place—an ancient Crusading church, the finest and best preserved specimen of Crusading architecture in Palestine, which was long ago turned into a Moslem sanctuary; and a lofty tower, known as the “White Mosque,” which is seen in the picture at the right of the houses. The tower is twenty-six feet square at the base, and one hundred and twenty feet high. It is a marvel of beautiful masonry, and its position in a large inclosure enhances the beauty of its proportions. It is thought to have been built in the fourteenth century by Arab workmen from European designs, and to have served as the minaret of a great mosque which has now disappeared. The view from the top is superb, and includes the largest sweep of open country in Palestine, reaching from the cliffs of Carmel to the wells of Beersheba.





IV—RAMLEH.

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V. KIRJATH JEARIM.



THE picture shows us the modern village of Kuriet el Enab, or Abou Ghaush. It lies about six miles northwest of Jerusalem, on the Joppa road, which is seen in the foreground. Its identification with the Kirjath Jearim of the Old Testament dates back to the fifth century of our era; modern geographers, however, are not at all unanimous in this. The village has a substantial look, and, with castle-like houses grouped on the hill-side, and large olive-groves upon the terraced slopes, is attractive and picturesque. On the right are the ruins of an old Gothic church, now used as a stable by shiftless and contemptuous Mohammedans. Enough remains to show that it must originally have been a structure of massive proportion and chaste design. The village has a thrilling and unhappy record as the stronghold of the bandit sheik, Abu Ghaush, who, in 1846, with several of his family, received due and summary justice at the hands of the Turkish Government. In Biblical history it will be recalled as the resting-place of the ark prior to its removal to Jerusalem (1 Samuel vii, 1, 2), and ecclesiastical tradition selects it as the birthplace of Jeremiah the prophet.



V--KIRJATH-JEARIM.

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VI. JERUSALEM, LOOKING SOUTHEAST.



THE poet well describes the most lasting impression of a visit to modern Jerusalem :

“Yon rifted rocks,
So faintly purpled by the westering sun,
Reveal the unguarded walls, the silent towers,
Where, in her stricken pomp, Jerusalem
Sleeps like a palsied princess, from whose head
The diadem hath fallen.”

Modern Jerusalem stands upon the ruins of the ancient city, but does not include much of Mount Zion, which was the most important part in Bible history. The picture gives us a view of the city from a point in the northwestern part, or Christian quarter. Immediately in the foreground are the buildings of the Greek monastery, and the domes of the Church of the Holy Sepulcher. Across the street from this latter edifice may be seen the open spaces of the Muristan, where once stood the Church and Hospital of the Knights of Saint John. Beyond, and a little further to the right, is seen the dome of El Aksa at the southern end of the Haram inclosure; and at the extreme right, in prominent relief, stands the synagogue of the Ashkenazim Jews. In the background, at the left, is the southern slope of Olivet, and in the distance the wilderness of Judea and the mountains of Moab.



VI—JERUSALEM,—LOOKING SOUTH EAST.

VII. JERUSALEM, THE RUSSIAN QUARTER.



THE Russian quarter lies without the walls, on an eminence northwest of the city. In the picture the prominent building at the left is the cathedral, which is surrounded by the three hospices, hospital, and consulate building,—all of which are provided at government expense for the benefit of Russian pilgrims, who annually gather by thousands at the sacred city. To the right is the Arabic Protestant Church, distinguished by the unusual slanting roof. The scene in this quarter is at all times interesting to a visitor from the Occident. One feels transported to the dominion of the Czar as he hears on all sides the Slav tongue, and finds himself jostled by men and women in the peasant costume of their own country. In the foreground are some Jewish dwellings, which form a small settlement north of the city.



VII—JERUSALEM,—THE RUSSIAN QUARTER.

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VIII. JERUSALEM, THE LATIN QUARTER.




THE history of the Latin Church in Palestine is full of incident. It begins with Jerome and Paula in the fourth century. The latter founded four convents, to which others have been added in later years. During the Crusades the Church was widely influential, and had head-quarters in the hospital of the Knights of Saint John. From this the Latins were driven on the capture of the city by Saladin. They then took up their abode on Mount Zion, around the spot where now stands the tomb of David. This was also taken from them, and in 1561 they secured by purchase their present quarter on an eminence near the northwest angle of the city. Their convent of St. Savior, which shows prominently in the picture, is one of the most conspicuous buildings in Jerusalem. The monks in charge are the most aggressive of the Franciscan order—the *Fratres Minores*—and they have flourishing establishments in nearly all the important cities in Syria.



VIII—JERUSALEM,—THE LATIN QUARTER.

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IX. JERUSALEM, JOPPA GATE.


F the seven gates in the city walls, five are in common use. The Joppa Gate, in the western wall, is that by which most travelers enter the city. It is a castle-like building, about fifty feet high, with battlemented top. The front is about forty feet across, and the sides are about eighteen feet deep. In the passage there is a turn at right angles, so that entering from without the walls on the north, the exit within is on the east. Over the door is an Arabic inscription, and on the door itself are a very informal star and crescent, the insignia of Turkish dominion. The building contiguous on the left is the citadel of David. The gate has a variety of names. It is the *Bab el-Khalil* of the Arabs—"the Gate of the Friend," that is, of God, or Abraham (2 Chronicles xx, 7; Isaiah xli, 8; James ii, 23); also the "Hebron" Gate, since the Moslems call the patriarch himself and the city of his sepulcher by his distinguished title. Anciently it was known as the "Gate of David."

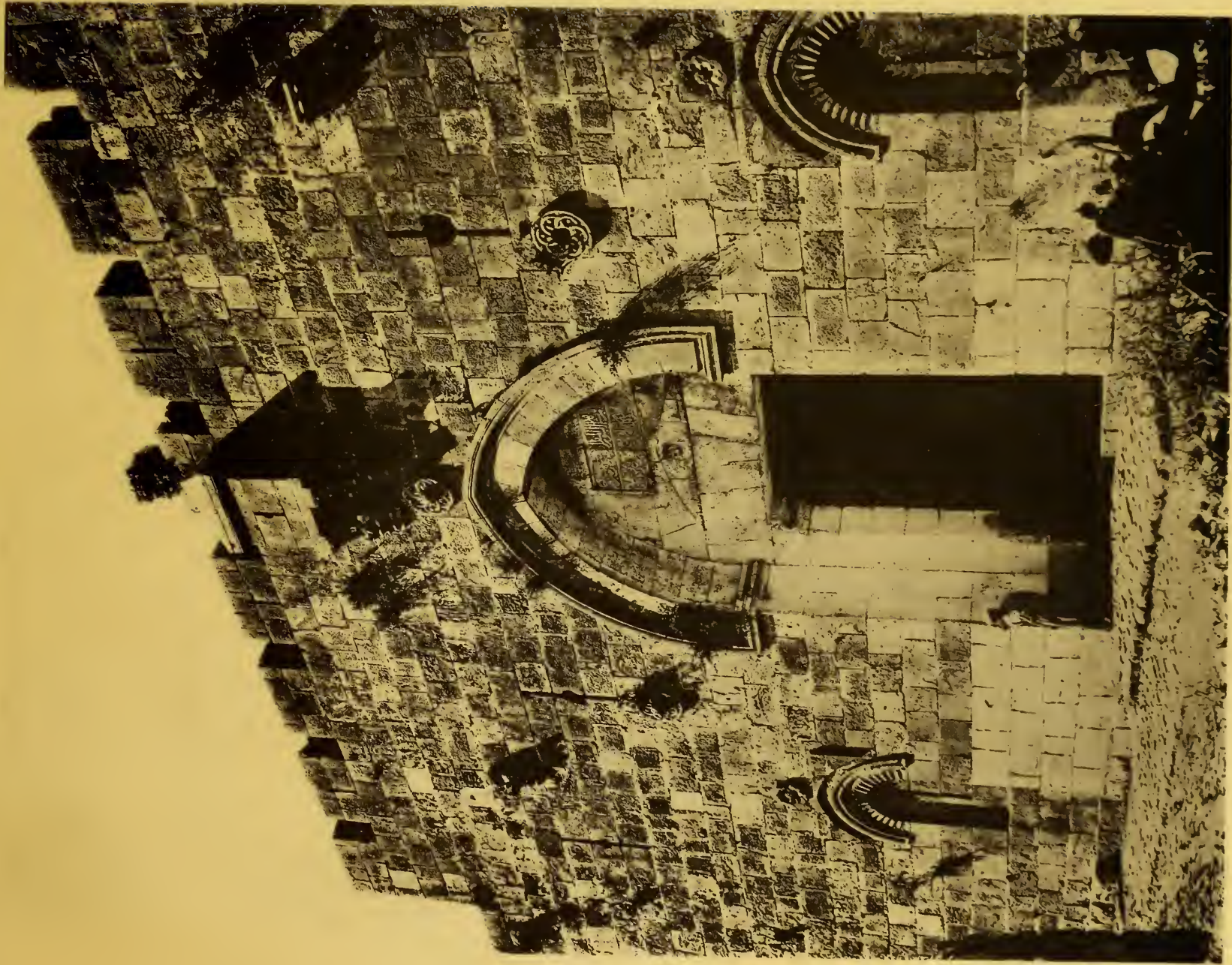


IX—JERUSALEM,—JOPPA GATE.

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X. JERUSALEM, ZION GATE.

 JERUSALEM has seven gates, two of which are closed. The principal are the Joppa, Damascus, Saint Stephen, and Zion gates—the first two so called after the places to which the road starting from them leads; the third, from the tradition which connects it with the martyrdom of Stephen (Acts vii, 54, *seq.*); the last, from its situation on the hill Zion. Zion gate, as the picture shows, is simply an arch in the wall, filled in with dressed stones so as only to leave space for a moderate-sized, two-leaved door. On either side is a narrow slit in the wall under an ornamental arch, and topped with a rosette of carved stone. On the left of this gate, within the wall, is a row of hovels, given over to lepers; and without, in front, are a small Armenian convent and a group of buildings clustered about the tomb of David. From its proximity to this memorial, the gate is called by the Moslems Bab en-Nebi David (the gate of the prophet David). Zion was the first spot in Jerusalem occupied by buildings; it was the last refuge of the Jews when the city was captured by Titus. On Zion, David was buried, and here, according to tradition, Jesus ate the Last Supper with the disciples.



X—JERUSALEM.—ZION GATE

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XI. A STREET IN JERUSALEM.



NOTHING strikes the visitor from the Occident more curiously than the Oriental street. Even in the most enterprising towns, such as Damascus and Cairo, the streets are narrow, tortuous, and gloomy. They are rarely more than twelve feet wide, and are utterly destitute of sidewalks. The modern streets are paved with rough cobble-stones, and incline to the center, forming a sort of gutter in which rains produce a running stream, about the only provision made for carrying away the filth. Many of them are arched over, as in the picture; and at intervals there are recesses where a traveler may take refuge, in the event of meeting a beast of burden which monopolizes the entire roadway. They are usually unlighted, the one in the picture, with its suggestion of lamps, being the exception. In fine contrast with the dirt and gloom of these thoroughfares, and with the oppressive heat, against which they are intended to, and do, offer some protection, compare the streets of the New Jerusalem as given in the Apocalypse of John (xxi, 21; xxii, 2).

“O, sweet and blessed country,
The home of God's elect!
O, sweet and blessed country,
That eager hearts expect!
With jasper glow thy bulwarks,
Thy streets with emeralds blaze;


The sardius and topaz
Unite in thee their rays;
The Lamb is all thy splendor,
The Crucified thy praise,
His laud and benediction
Thy ransomed people raise.”



XI—JERUSALEM,—A STREET.

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XII. STREET TO THE HOLY SEPULCHER.

HE stairs in our picture lead up from the open court through which the visitor passes to the entrance of the Church of the Holy Sepulcher. As in our Lord's day, the precincts of this holy place are none too holy for the dealer in relics and the chaffering of the alert small tradesman; and the visitor learns here, as perhaps nowhere else, to sympathize with the righteous wrath which drove them from God's house, whose very air was tainted by their greedy lust for gain. (Matthew xxi, 13.) Jew, Mohammedan, and Greek dwell in commercial, if not religious, concord; and the very men who make necessary a guard of soldiers to keep the peace within the church, will sit amicably together on the church door-step for the equal chance of wheedling the passer-by into becoming a customer. The wares displayed here are chiefly souvenirs in mother-of-pearl and olive-wood, for which there is of course ready market among visitors. At festival times the influx of pilgrims is enormous. They come from nearly every nation on the face of the earth, and substantially repeat the scene of Pentecost as described in Acts ii, 5-11.



XII—JERUSALEM.—STREET TO HOLY SEPULCHER.

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XIII. WAILING PLACE OF THE JEWS.



ONE of the most touching sights in Jerusalem is that which may be witnessed daily at the "Wailing Place" of the Jews, a section of the west wall of the temple inclosure. To this spot come Jews of both sexes, all ages, and from all countries, to lament the desolation of their city and the blight upon their nation. Unable to enter the inclosure, they gather here—believed by them to be the point nearest to where once stood the Holy of Holies—and moisten with kisses and tears the great masses of irresponsive stone. This privilege was obtained many centuries ago by heavy ransom, and its continued practice witnesses pathetically to the devotion and patriotism of this singular people. On Fridays the company of wailers is larger than on other days, but the exercises are the same. Prayer-book in hand, they stand reciting supplications for Zion, in hope that the set time to favor her may speedily come. The seventy-ninth Psalm is often read, and one of their litanies is as follows:

For the palaces that lie waste ;
For the Temple that is destroyed ;
For the walls that are torn down ;
For our glory that is vanished ;
For the great stones that are burned to dust ;

The hearers, after every lament, responding—

Here sit we now, lonely and weep.



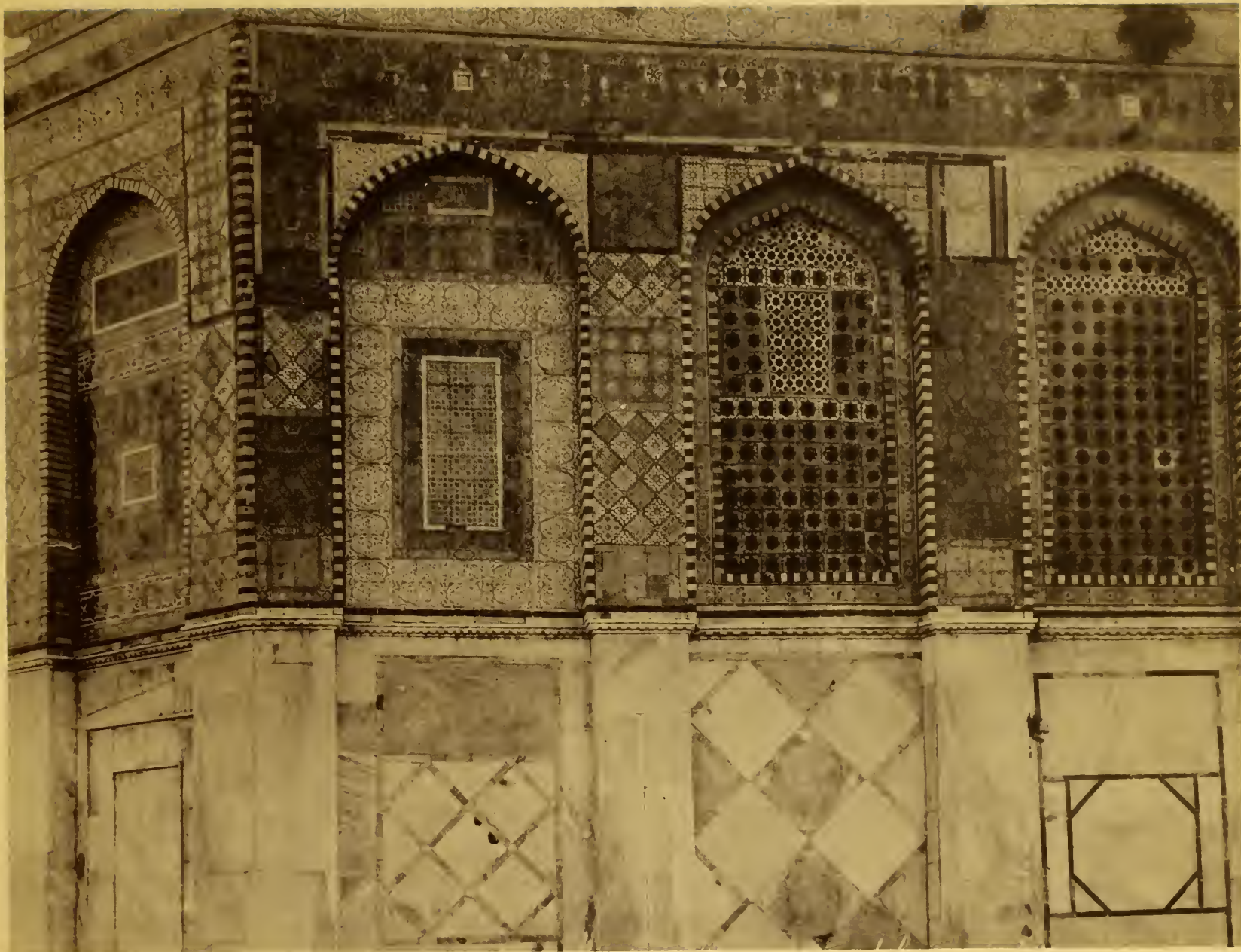
XIII—JERUSALEM,—WAILING PLACE OF THE JEWS.

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XIV. MOSQUE OF OMAR, SIDE VIEW.



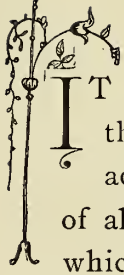
IN the southeast corner of Jerusalem, and coincident with the site of the temple, is the large open space known as the *Harem esh Sherif*. Nearly in the center, and resting upon a raised platform of marble, is by far the most striking and beautiful building in the city—the so-called Mosque of Omar. It has eight sides, and each side is sixty-seven feet in length. From the platform, the first wall rises thirty-six feet, and is pierced below by four doors. From the roof of this wall rises another, seventy feet in height, pierced towards the top with a series of low windows; and from this rises the dome, forty feet high, surmounted by a gilt crescent. The dome is a masterpiece of Byzantine architecture, and was originally covered with gold. The structure is of marble and alabaster, decorated richly with terra-cotta of brilliant colors. Around it are three wide belts of color; the upper, green and white; the center, blue; the lower, dark green relieved with white,—all glistening terra-cotta. On the blue belt are verses from the Koran in interlaced characters. The barrel of the dome is striped alternately with green, white, and blue, dotted with yellow. The building took three years to finish, and its cost represented seven years' taxation of the Egyptians. Looked upon from Olivet, its splendor fairly bewitches the senses, and makes an impression never to be forgotten. For its historical associations see next illustration.



XIV—JERUSALEM,—MOSQUE OF OMAR—SIDE VIEW.

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XV. MOSQUE OF OMAR, INTERIOR.


T is only a few years ago that it was death to any but a Mohammedan to enter the Mosque of Omar. Now it is accessible to any one who pays the fee and accepts the services of a duly accredited "cavass." Upon entering, one is first of all confronted with a screen, divided by piers and columns of great beauty, which follows the lines of the octagonal wall at a distance of about thirteen feet. Beyond this, at a further distance of thirty feet, is a second screen, inclosing the sacred top of the mountain. This is relieved in the same way by pillars, which support aloft the beautiful dome, sixty-six feet wide at the base. The screens are of fine wrought-iron, the piers are cased in marble, and their capitals gilded. The arches under the dome are ornamented with rich mosaic, bordered about by verses from the Koran in letters of gold. The walls and dome glitter with richest colors, and the windows are rarely beautiful. The rock inclosed is fifty-six by forty-two feet. It is the ancient top of Mount Moriah, where Abraham brought Isaac for the offering (Genesis xxii); where Araunah the Jebusite had his threshing-floor (2 Samuel xxiv, 18, 22), which later passed into the hands of David, and still later became the site of the Great Altar of the Temple. To the Mohammedan it has special sanctity as having borne the Prophet up, like a chariot, to paradise.



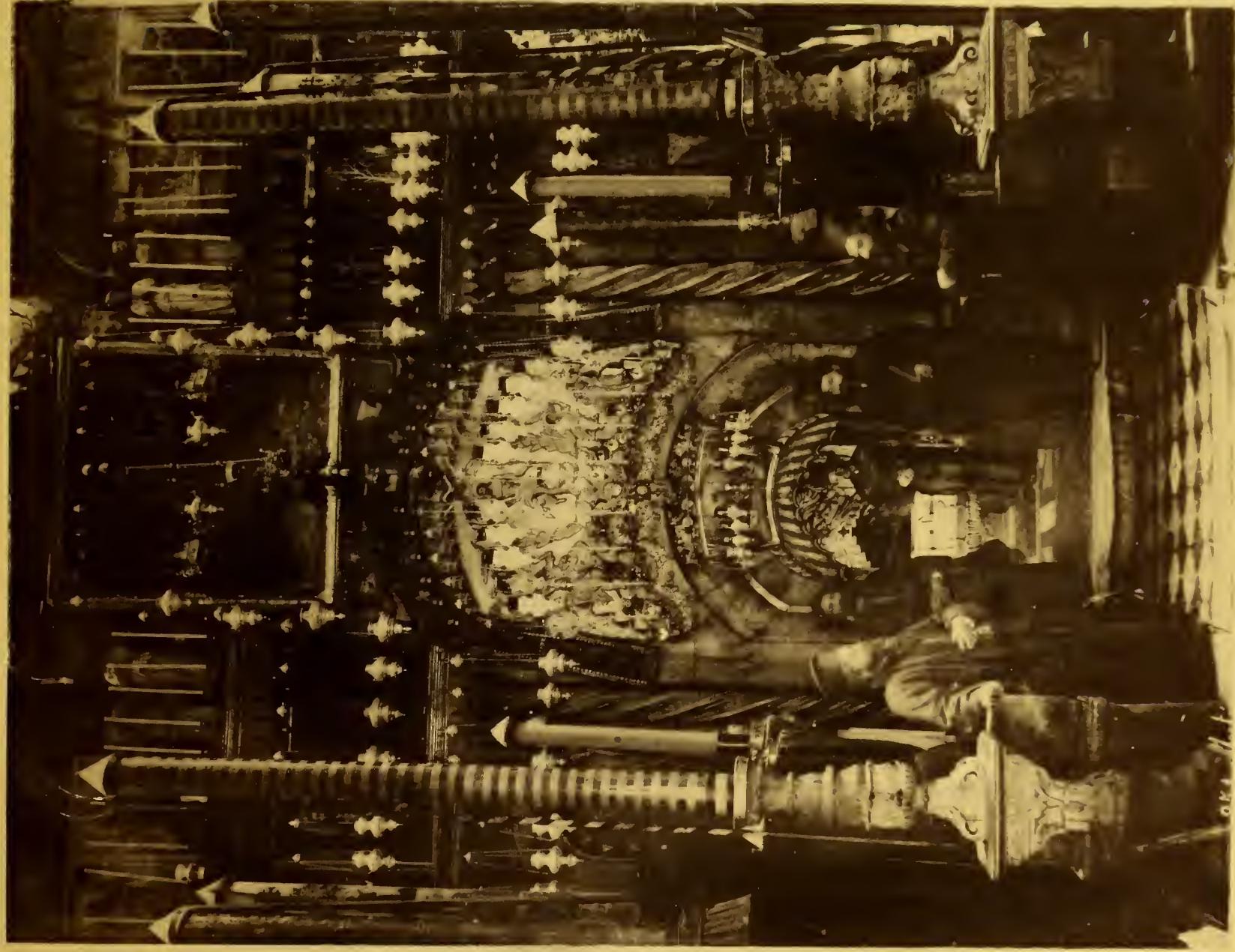
XV—JERUSALEM,—MOSQUE OF OMAR—INTERIOR.

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XVI. INTERIOR OF HOLY SEPULCHER.

HERE is no spot in Jerusalem towards which the Christian tourist turns with more eager and expectant curiosity than to the Church of the Holy Sepulcher, the principal building and ornament of the Christian quarter. It stands over what is alleged to be the sepulcher in which our Lord was buried, and from which he came forth, "leading captivity captive," on that great first Easter-day. Within, and immediately under the dome of the main building, is the "Holy Sepulcher," a tasteless structure of reddish limestone, twenty-six feet long and eighteen broad. The front, which is seen in the picture, is decorated along the top with gilt nosegays and modern pictures, and is brilliantly lighted up by innumerable lamps. In the center is seen what is said to be a piece of the stone rolled away by the angels (Matthew xxviii, 2), and beyond is the sepulcher proper. It is a low vault sheathed in marble, and contains a table two feet high, three wide, and six long, upon which, we are told, the very body of our Lord lay. The chamber is lighted by forty-three lamps, shedding a soft and mingled radiance through colored globes. Hither thousands of pilgrims annually resort and lovingly caress the rock, believing that thus they are brought nearer to Him whom they love and seek in this way to worship.

"Come and deck the grave with flowers,
That is now a blessed bed,
Where the truest Friend of ours
Stooped to rest His holy head;
For the Savior, in it lying,
Did its grief and gloom destroy,
Took from death the dread of dying,
Gave to life its crown and joy."



XVI—JERUSALEM,—HOLY SEPULCHER—INTERIOR.

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XVII. FRUIT BAZAR, JERUSALEM.




THE number of fruits mentioned in the Bible is less than a dozen ; but the modern fruit bazar in the East displays not less than twice that number. There is probably no country in the world of the same extent which produces a greater variety than does Syria. So, little wonder that fruit-selling is a popular form of merchandising. The picture introduces us to a type of bazar found in Jerusalem ; the location of the particular one given being just outside the Joppa Gate. The European costumes hint at the influence of the West upon the East, which is further shown in the fact that Oriental shop-keepers find it of immense advantage to be able to speak English and French.



XVII—FRUIT BAZAAR.

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XVIII. WATER-CARRIER.

N the parched Orient the water-carrier is a grateful institution. As he trudges along, jingling his tiny bell, and crying with bold suggestion, "The gift of God!" one is irresistibly reminded of the Savior's words to the Samaritan woman at the well in Sychar. (John iv, 10, *seq.*) The water is carried in a skin stripped from a goat or other suitable animal, without cutting except at the extremities. The neck serves for the mouth, and the holes where the feet have been cut away are sewed up. When distended with water, the original form of the animal is very nearly preserved. Naturally, water has a value here not appreciated among us, and it is in allusion to the care with which it is dealt out that the psalmist in his affliction prays God to put his tears into "his bottle," that they might not run away unmarked. (Psalms lvi, 8.) In the preparation of the skin, it is hung in the smoke to dry, and thus becomes parched and shriveled; whence the psalmist (cxix, 83): "I am become like a bottle in the smoke." When old, their resisting power is impaired—a fact to which allusion is made in the deception practiced upon Joshua by the Gibeonites (Joshua ix); and in our Lord's figure of the old and new dispensations. (Luke v, 37.)



XVIII—WATER CARRIER.

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XIX. MOUNT OF OLIVES.

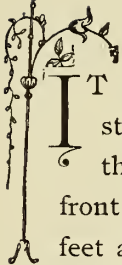
(LOOKING EAST FROM JERUSALEM.)

THE pathways of thy land are little changed
Since thou wast there;

The busy world through other ways has ranged,
And left these bare

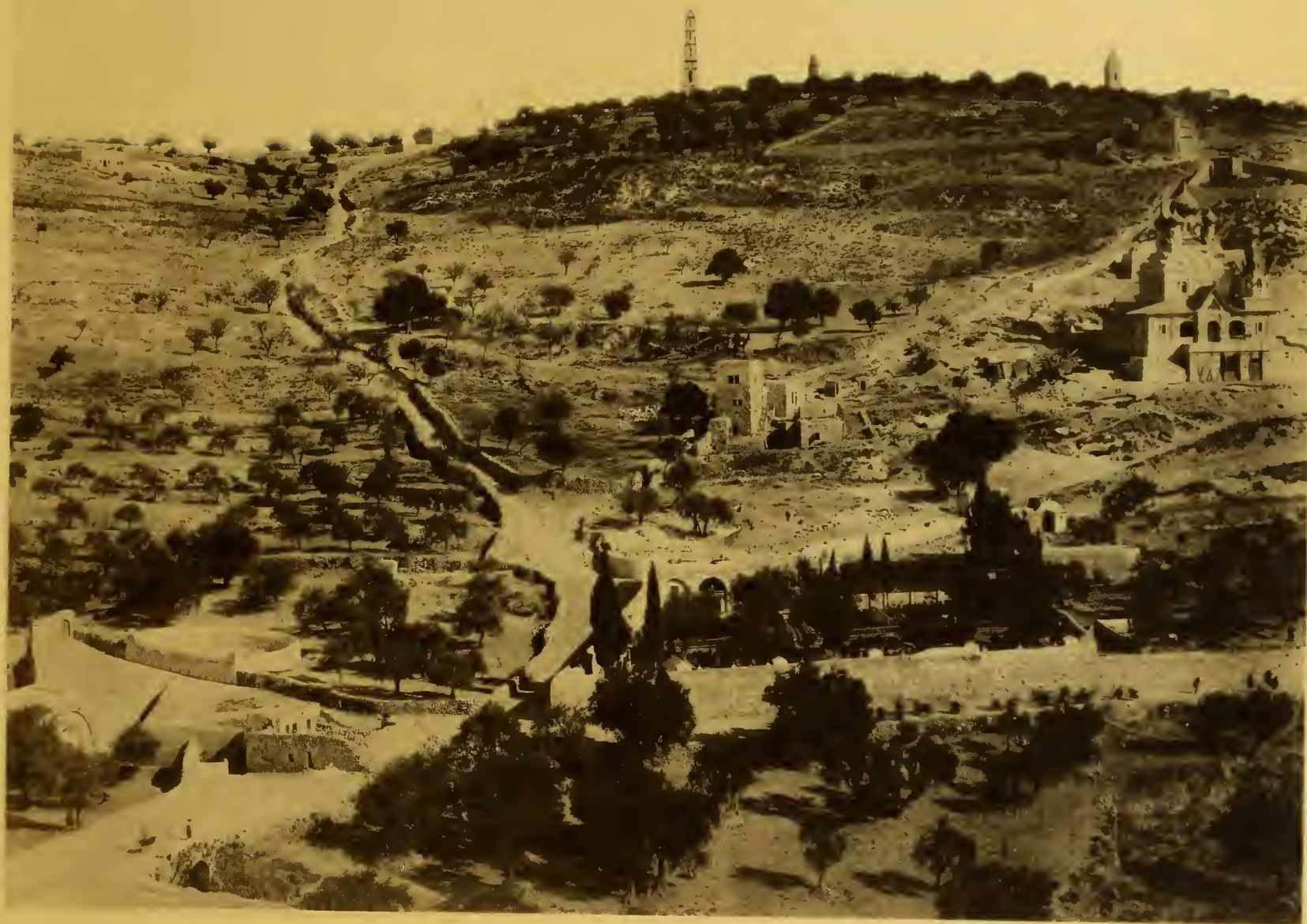
The rocky path still climbs the glowing steep
Of Olivet;

Though rains of two millenniums wear it deep,
Men tread it yet.



IT has been well said that, if it is useless to seek for traces of our Lord's presence in the streets of the since ten-times-captured city of Jerusalem, it is impossible not to find them in the free spaces of the Mount of Olives. It rises out of the Kedron Valley in front of Jerusalem, and the central summit (of four) stands nearly twenty-eight hundred feet above the sea-level. The picture shows us, in the foreground on the left, the tomb of the Virgin Mary; further on, and at the right, is the garden of Gethsemane; and just beyond, the new and beautiful Greek church. On the summit are the buildings of the Church of the Ascension (although it is very certain the ascension did not take place here), on the left of which is the lofty tower built by the Russians. The two paths passing over the mount lead to Bethany, and the road passing to the right, this side of Gethsemane, is the Jericho road, over which, in all likelihood, our Lord made his triumphal entry into the city. (Matthew xxi.) On this hill-side were enacted some of the gravest and most significant events in Bible history. It saw the anguish of David when fleeing from his rebellious son (2 Samuel xv, 30), and the anguish of David's greater Son and Lord when "his own received him not." (Matthew xxvi, 36, *seq.*) Here Solomon allured his people to idolatry (1 Kings xi, 7); and here the wiser than Solomon put the ax to the root of all idolatry.

"O, here with his flock the sad Wanderer came!
These hills He toiled over in grief are the same;
The founts where He drank by the wayside still flow,
And the same airs are blowing which breathed on his brow."



XIX—MOUNT OF OLIVES,—LOOKING EAST FROM JERUSALEM.

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XX. THE GARDEN OF GETHSEMANE.

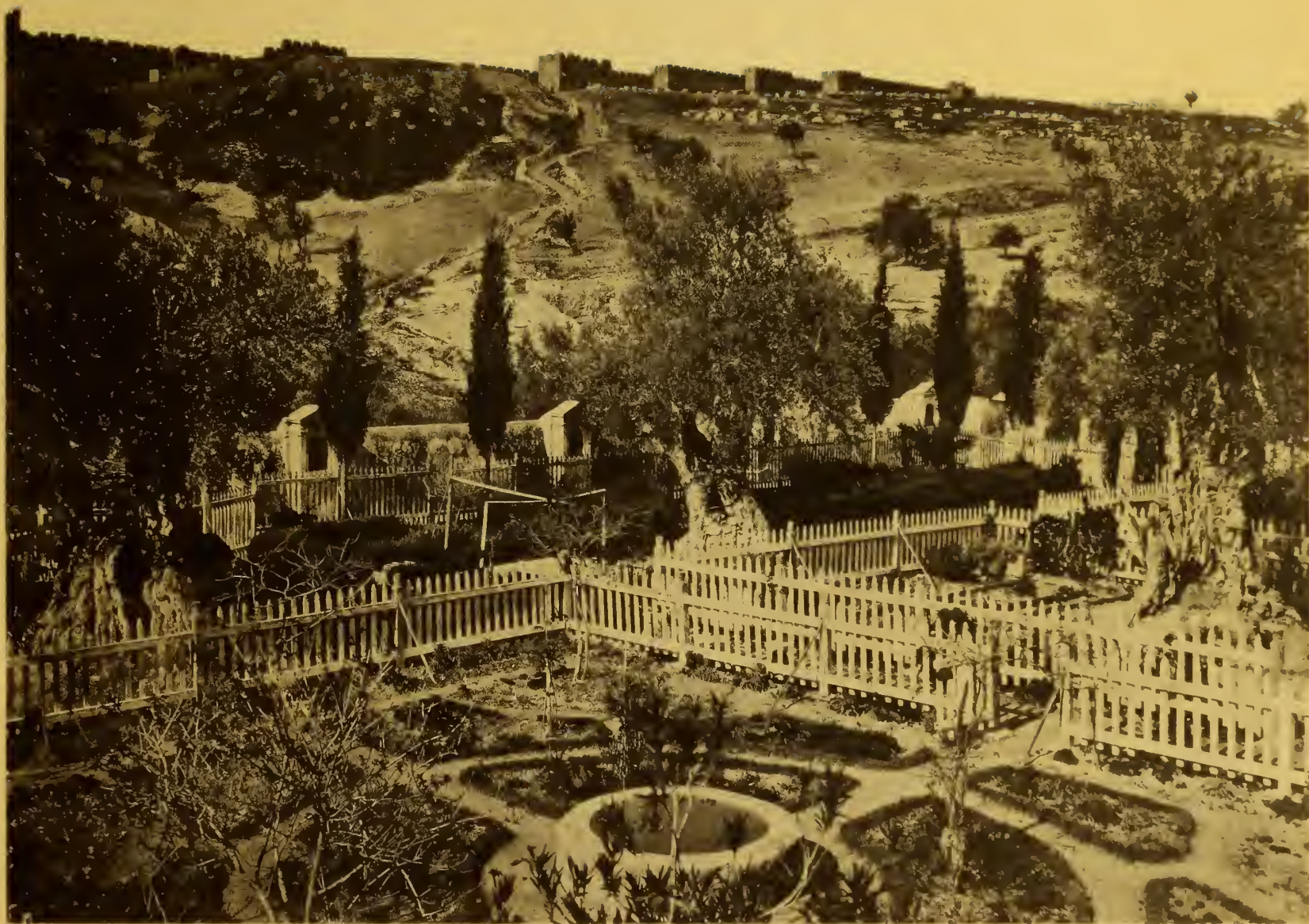


THE reverent visitor to Gethsemane instinctively leaves topographical questions behind, and enters the inclosure with lips awed to silence and heart melting under tenderest suggestions. To the devout imagination it almost seems as if

“The prayer, whose bloody sweat betrayed
His human agony,
Still haunts the awful olive-shade
Of old Gethsemane.”

The present inclosure contains about one-third of an acre, surrounded by a low wall, divided by shrines facing inward. Within, the various sacred places are fenced about with a white, painted paling, and the trim flower-beds witness to the loving care of the monkish curator. The olive-trees, of which there are seven, are very old, and though they can not be those of the time of Jesus, since all trees in that valley were hewn down in the Roman siege, they may have sprung from the same roots, or from the old kernels. More than the place, is the lesson of the scene which makes it hallowed :

“‘O Father ! not my will, but thine be done ;’
So spake the Son.
Be this our charm, mellowing Earth’s ruder noise
Of griefs and joys ;
That we may cling forever to thy breast,
In perfect rest.”



XX—GARDEN OF GETHSEMANE.

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XXI. OLIVE-TREE, GETHSEMANE.




THE olive is the most abundant as it is the most important tree in Palestine. It grows to a height of about twenty feet, has oblong leaves, hoary on their under surface, and numerous clusters of small, whitish, fragrant flowers. These last fall off in the spring, frequently covering the ground with a white carpet. Hence the reference of Eliphaz (Job xv, 33) to the fate of the wicked: "He shall cast off his flower as the olive." Figuratively, the olive is employed in Scripture to indicate prosperity and the possession of God's favor. (Deuteronomy viii, 8; Psalm lii, 8; Hosea xiv, 6.) Paul uses it (Romans xi, 17) to illustrate the relation of Jew and Gentile to gospel blessings. The picture shows one of the seven olive-trees conspicuous in the garden of Gethsemane, which, if not the identical trees that looked down upon our Lord's agony, may well be the next in succession from the same roots. The olive is an evergreen, and it is the enormous age it may reach, and its almost inexhaustible power of regeneration—new trunks rising from the roots when the old ones have perished—which make it such a favorite in the similes of poetical diction.



XXI—OLIVE TREE IN THE GARDEN.

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XXII. BETHPHAGE.

HE site of Bethphage is still in question. The traditional location, a view of which is herewith given, is on the eastern slope of Olivet, between Bethany and the summit. It is only mentioned in the Scripture narrative as the place where the ass and the colt were secured for the triumphal entry of Christ into Jerusalem. (Matthew xxi, 1; Mark xi, 1; Luke xix, 29.) There are no monuments or ruins in the vicinity to indicate a settlement; the two houses by the roadside are of modern construction. The name signifies "House of Unripe Figs," and it has been suggested that it was probably derived from the fact that Olivet, besides its abundance of olives, was (as it is now) liberally sprinkled with fig-trees. It was in this vicinity that our Lord performed upon a fig-tree his only miracle of destruction (Matthew xxi, 19), and here, too, that he spoke the parable of the budding fig-tree, the sign of coming summer and of the kingdom of God. (Luke xxi, 29-31.)




XXII—BETHPHAGE.

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XXIII. BETHLEHEM.

BETHLEHEM! of noblest cities
None can once with thee compare;
Thou alone the Lord from heaven
Didst for us incarnate bear.

HE modern Bethlehem is one of the most attractive towns in Palestine. The population is principally Christian, and there is an air of thrift, prosperity, and cleanliness quite unusual in that country. In historical interest it rivals the Holy City. Here Rachel brought forth Benoni, and yielded up her life for the child—an incident commemorated by the little Mohammedan mosque standing on the spot where Jacob erected a pillar to her memory. (Genesis xxxv, 16–20; xlviii, 7.) Here was the scene of the charming idyl of Ruth; here David was born; and here, too, the Son of David, who was also Son of man, made his advent as a babe, after the flesh. Here, in later times, was the refuge and burial-place of the saintly Jerome. The principal object of interest is the Church of the Nativity, seen on the left in the picture, which marks our Lord's birthplace. A part of the present edifice is the original basilica built by the Empress Helena in A. D. 327, and consequently among the oldest Christian temples in the world. A short distance from the town is shown "the Field of Shepherds," where


"Sweetly over all,
Dropping the ladder of their hymn of praise
From heaven to earth, in silver rounds of song,
They heard the blessed angels sing of peace,
Good-will to man, and glory to the Lord."



XXIII—BETHLEHEM.

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XXIV. CHURCH OF THE NATIVITY, INTERIOR.



THE history of the Church of the Nativity is of itself calculated to impress the imagination of even an indifferent, if such there could be, visitor. It has withstood the vicissitudes of nearly sixteen centuries, and its courts have been hallowed by the footsteps of nearly fifty generations of believers. The building, without and within, is massive, but bare. The interior is 120 feet long by 110 broad, and is divided into nave and four aisles by rows of Corinthian columns, which support horizontal architraves. These pillars are of marble, and are nineteen feet high. It is suggested that they originally adorned some other building, perhaps the Temple of Jerusalem. The choir, in the rear, is separated from the nave by a wall, and is divided into two chapels, one belonging to the Greeks, the other to the Armenians. From each of these chapels a winding staircase leads down to the Grotto of the Nativity. Recalling the event which the building is designed to commemorate, he is not to be envied who can walk its aisles unmoved. The very thought is thrilling.

“Lo! God, our God, has come!
To us a child is born,
To us a son is given;
Bless, bless the blessed morn.
O, happy, lowly, lofty birth!
Now God, our God, has come to earth.

Rejoice! our God has come
In love and lowliness;
The Son of God has come
The sons of men to bless.
God with us now descends to dwell,
God in our flesh, Immanuel.”



XXIV—BETHLEHEM,—CHURCH OF THE NATIVITY.

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XXV. GROTTA OF THE NATIVITY.

BRIGHT was the guiding star that led,
With mild, benignant ray,
The Gentiles to the lowly shed
Where the Redeemer lay.

But lo! a brighter, clearer light
Now points to his abode;
It shines through sin and sorrow's night,
To guide us to our God.




THIS sacred spot, the Grotto of the Nativity, lies immediately under the choir, at the east end of the Church of the Nativity. The room is about forty feet long, sixteen wide, and ten high, and is paved and walled with marble. The roof is covered with what was once striped cloth of gold; and, suspended, are thirty-two lamps for lighting up the room, which is not reached by the sun. The shrine proper is semicircular, arching outwards above, and is about four feet high. Between two marble pillars, and directly over, is a shelf supporting a large modern picture of the Nativity. Beneath is a cluster of fifteen lamps kept burning night and day; and in the center of the floor, marking the spot, it is believed, over which the Star of the East rested, is a silver star, with the inscription in Latin, "Here Jesus Christ was born of the Virgin Mary." Travelers of the most widely divergent temperaments and degrees of culture have knelt devoutly at this shrine, and lifted their hearts in solemn and unfeigned gratitude to God for this best gift of His love.



XXV—BETHLEHEM,—GROTTO OF THE NATIVITY.

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XXVI. BETHLEHEM MERCHANTS.

 THE illustration shows us the typical merchant of the East. The shop is very small, generally not exceeding six feet square, and the front opens to the street. The floor is about as high as an ordinary table, so that when the goods are spread out on the floor, the customer can examine them as he stands outside. The merchant here has a stock of charms and rosaries made from material native to the place hallowed to the Christian pilgrim as the scene of the Lord's birth. He has no need of a retinue of clerks, since everything is within reach, and all transactions with customers are strictly cash. With so informal a "store," it is easy to understand the itinerating trader referred to in James iv, 13, who accumulates wealth by going from city to city, as opportunity offers.



XXVI—BETHLEHEM,—MERCHANTS.

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XXVII. RIVER JORDAN AT THE FORD.



THE river Jordan from its sources in anti-Lebanon to the Dead Sea traverses nearly two hundred miles, and makes a descent of about three thousand feet in that distance. It has never been navigable, and it flows into a large body of water which has never known a port. It has never been a highway of commerce, never has possessed a fishery, never has boasted a city of eminence on its banks, and it winds through scenery far from striking or attractive. Yet Jordan has a fame among civilized nations not accorded to any other river on earth, and it has passed into the vocabulary of Christendom as a figure of most sacred suggestion :

“On Jordan’s stormy banks I stand,
And cast a wishful eye
To Canaan’s fair and happy land,
Where my possessions lie.”


The scene given here is at the ford near Jericho, the traditional place of our Lord’s baptism. Here Elijah and Elisha divided the waters, and here Joshua brought Israel from the desert into the Promised Land. Here, to this day, come crowds of pilgrims on Easter-day, to bathe in the sacred waters.



XXVII—RIVER JORDAN,—AT THE FORD.

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XXVIII. JERICHO.


 IHA, or Eriha, is the only modern representative of either the city or name of Jericho. It is located a few miles west of the Jordan, about six miles north of the Dead Sea, and fourteen miles northeast of Jerusalem. A more miserable apology for a place of habitation is not to be found in Palestine, and the few inhabitants are as squalid and forlorn as is the place. The picture makes prominent a khan in charge of Russian monks, and the "house of Zaccheus," a low, tower-like building, which is doubtless a relic of the Crusades. A little north of this point are the ruins of the Jericho built by Herod the Great—the Jericho of the New Testament; and still further north is Ain es Sultan, the fountain where Elisha's miracle was wrought (2 Kings ii, 19–22)—the site of the Old Testament Jericho. There is nothing more instructive, as there is perhaps nothing more extraordinary, than the total disappearance of this once famous and beautiful city. It is only to be accounted for on the ground of the perpetual curse laid upon him who should attempt to rebuild its walls. It was at the Jericho of Herod that our Lord was entertained by Zaccheus, and restored sight to the blind. (Matthew xx, 30; Luke xviii, 35.)



XXVIII—JERICHO.

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XXIX. DEAD SEA, NORTH END.


HE title is the popular, but never the Biblical, name of this curious body of water into which the river Jordan makes its final issue. It is forty-six miles in length, at the widest part is ten miles across, and it covers an area of nearly three hundred square miles. It is about thirteen hundred feet below the sea-level, and on the east and west is shut in by hills. The water contains twenty-five per cent of solid matter, hence sinking is an impossibility; it is beautifully clear, but bitter and salt to the taste, and no fish can live in it. The picture gives a view from the north end, and shows a little island composed entirely of stones. The lake stretches away in placid beauty, but all around is the desolation of death. At the south end there is a range of salt hills, out of which rises the isolated shaft known among the Arabs as "Lot's Wife." This was the region of Lot's "Garden of the Lord," and the earliest seat of Phœnician civilization. Here were the great "cities of the plain," which for their gross wickedness were given up of God to destruction by fire from heaven. (Genesis xix, 28.)



XXIX—DEAD SEA—NORTH END.

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XXX. EMMAUS.

 FIVE sites are offered by geographers for identification with this village. The one which has found favor for thirteen centuries is the modern Amwas, the Nicopolis of older writers, situated about twenty-two miles northwest of Jerusalem. It lies on the western declivity of a low hill, and contains the ruins of a fine old church and of a fountain famed far and wide, many centuries ago, for its wonderful curative properties. It was to this village Cleopas and his companion were taking their way when the risen Lord overtook them, and opened to them the Scriptures, on that memorable Sunday evening. (Luke xxiv, 13-35.)

"A-journeying to Emmaus,
The grandest man of men with us—
The Christ of God was then with us,
As we went down to Emmaus.
How burned our hearts upon the way
At every word we heard him say!
We never may forget the day
We journeyed down to Emmaus!


But Jesus walks and talks with men
As perfectly to-day as then,
And hearts burn now as yours burned when
You walked with Christ to Emmaus!
In starless night, or sunless day,
Whoever walks life's weary way,
Forgetting not to watch and pray,
Is journeying to Emmaus."



XXX—EMMAUS.

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XXXI. JACOB'S WELL.

 JACOB'S Well, at the eastern base of Mount Gerizim, and a short distance from the modern village of Nablous, in the valley of Shechem, is one of the holy places, the identification of which is almost certain. Nothing of the well is now visible above ground; the mouth is several feet below the level, and over it is a large stone, with a hole in the middle large enough for the passage of water-buckets. Around are the remains of arches, which probably adorned the church built over the spot in the early centuries. The well is still about seventy-five feet deep. During the summer, and sometimes for years, it has no water, although in the neighborhood are some magnificent springs. The spot is memorable in Bible history as the scene of our Lord's conversation with a Samaritan woman, to whom he taught some of the profoundest truths concerning the nature of true worship. (John iv, 5-30.) A modern writer has thus told the history of the spot:


"Here, after Jacob parted from his brother,
His daughters lingered 'round this well, new-made;
Here, seventeen centuries after, came another,
And talked with Jesus, wondering and afraid.
Here, other centuries past, the emperor's mother
Sheltered its waters with a temple's shade.
Here, 'mid the fallen fragments, as of old,
The girl her pitcher dips within its waters cold."



XXXI—JACOB'S WELL.

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XXXII. HAIFA AND MOUNT CARMEL.


 AT the southern end of the Bay of Acre, under the shadow of Mount Carmel, is Haifa, a village of rather rusty appearance, with about twenty-five hundred inhabitants. On the northwest point of the Carmel range, and overlooking the sea, may be seen the dome of the famous Carmelite monastery, which is a landmark for great distances. The building is said to be the finest of its kind in the East, and it is kept in excellent order. At the eastern end of the range is shown El Mahrakah, "the place of burning," the spot where Elijah contended with the priests of Baal. (1 Kings xviii, 19.) Hewn stones mark the spot where the altar was built, and from the eminence one looks down a thousand feet upon the great plain of Esdraelon, at the edge of which, close to the hill, flows the Kishon, where the slaughter of the priests took place. (1 Kings xviii, 40.) Here, also, was Elisha when the Shunammite woman sought him in behalf of her dead son. (2 Kings iv, 25-37.)



XXXII—HAIFA AND MT. CARMEL.

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XXXIII. NAIN.

 NAIN, the modern Nein, lies on the northwest slope of Little Hermon, overlooking the lovely expanse of Esdraelon, out of which, just opposite, rises in majesty the glory of Issachar—Mount Tabor. Of the once beautiful town nothing now remains but a cluster of ruins, and its only antiquities are tombs, located principally on the east and west sides. Here our Lord restored the widow's son to life (Luke vii, 11-15), and thus proved himself Lord of Life. This scene at Nain may teach us that, if our dead are not restored to us here, yet

" 'Tis sweet, as year by year we lose
Friends, out of sight, in faith to muse
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,
Through prayer unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief
Hope of new spring and endless home."

The picture shows a small convent with its gilded cross, and at the left a tomb, the dome of which just appears above the shrubbery.


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XXXIII—NAIN.

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XXXIV. MOUNT TABOR, FROM THE WEST.


OUNT Tabor, the modern Jebel et Tur, is one of the most remarkable and interesting of the single mountains in Palestine. It rises out of the plain of Esdraelon to a height of about fourteen hundred feet, and the outlook from the top extends into Galilee, over the mountains of Samaria, across to Peræa, and up to Mt. Hermon. To the very summit of the hill it is wooded with walnut, oak, pistachio, and rose. The village of Deburieh, the Daberath of Joshua xix, 12, nestles on the lower slopes, and on the hill-top are extensive ruins of churches and convents, built there by the Crusaders, who adopted the tradition that this was the scene of our Lord's transfiguration. Mount Tabor was the tribal boundary between Issachar and Zebulun. (Joshua xix, 12.) Here the northern tribes gathered under Barak, against Sisera (Judges iv, 6-15); and here the brothers of Gideon were brutally murdered by Zebah and Zalmunna.



XXXIV—MT. TABOR.

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XXXV. NAZARETH.


 NAZARETH, the modern En Nazirah, a town forever dear to Christian hearts as the home where grew to young manhood the Christ of God, is beautifully situated in a small valley, high up among the hills that bound the plain of Esdraelon. Naturally, the "holy" places here are numerous. The visitor is shown the "table of Christ," his "school," and the declivity over which his fellow-townsmen threatened to throw him. (Luke iv, 16-30.) The spot upon which Mary stood when the angel announced to her the birth of a son is marked in one place by a Latin, in another by a Greek church; the former seen on the right of the picture, the latter on the left. On the hill stands the Maronite convent, back of which rises the "Mount of Precipitation." From the crown of the hill behind the city is one of the finest views in Galilee, from Hermon to Mount Carmel.



XXXV—NAZARETH.

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XXXVI. CANA OF GALILEE.


ENTION of Cana of Galilee is confined to the Fourth Gospel, and in the three notices there given are no hints by which it can with any certainty be located. Hence, the decision between the two sites selected by geographers—Kefr Kenna and Kana el Jelil—the choice is purely arbitrary. The former is the traditional site, and a view of it is given in the picture. It lies about four miles northeast of Nazareth, is sparsely inhabited, and has no attractions outside of the little Franciscan church with its railed wall and handsome garden. Over the doorway of this church is the legend in Latin, "Here Jesus Christ from water made wine." The place is memorable as the scene of our Lord's first miracle (John ii, 1-11), and of a later one (John iv, 46); also, as the home of Nathanael (John xxi, 2). The visitor is shown with the utmost assurance the veritable house in which Nathanael lived, the well from which the water was drawn for the wedding-feast, and the jars in which it was carried. Of the place and event one has beautifully said: "Some names we pronounce with honor, some with shame and sorrow, many with cold indifference; but Cana will ever mingle in the song of the happy, to symbolize the peace and purity of domestic happiness—the bliss of wedded love."



XXXVI—CANA OF GALILEE.

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XXXVII. CARAVAN SCENE.

 THE "caravan" conserves two valuable features of profitable and comfortable travel—companionship and security—both of which are appreciated more highly in the Orient than anywhere else. Of carriage-roads, Syria has none; and of railroads, that from Joppa to Jerusalem has just been completed. The saddle is the universal and well-nigh imperative method of conveyance. Horses are preferred for short distances, but for long routes through the desert camels are necessary. The picture shows the camel with its usual accouterments and attendant, who is not unlikely its owner. The camel has been from earliest times greatly prized as a means of transportation, and its peculiar physiological structure enables it to be a veritable "ship of the desert," as the Arabs significantly call it.



XXXVII--CARAVAN SCENE ON THE ROAD TO JOPPA.

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XXXVIII. MOUNT OF BEATITUDES.



FOR the spot upon which our Lord uttered the "Sermon on the Mount" (Matthew v-vii), a tradition of the Latin Church, dating from the twelfth century, has selected the hill called by the Arabs Kurun Hattin, the "horns of Hattin." It lies a short distance west of the Sea of Galilee, on the direct route from Nazareth to Tiberias, and it rises to a height of about twelve hundred feet. At each end of the ridge on the summit rises a small "cone" or "horn," whence its name. While the selection is purely arbitrary, its special fitness for such a scene has appealed to nearly every traveler. In this vicinity, in 1187, was fought the battle of Hattin, in which the flower of the Christian army, with the king of Jerusalem at their head, met and were defeated by a horde of Mohammedans under Saladin. The victory was decisive. "The Crusaders were almost annihilated, and nearly all Palestine, with Jerusalem itself, soon yielded to the Moslem yoke."



XXXVIII—MOUNT OF BEATITUDES.

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XXXIX. FRUIT-GIRLS IN THE MARKET.




THE girls of Syria receive, as a rule, very slight consideration. There is a proverb among the Mohammedans to the effect that when a girl is born, the stone of the threshold weeps forty days. Certain it is that their coming into the world is deplored rather than coveted, and their treatment through life is as unsympathetic as the first greeting. The girls in the picture represent the lower class, who are turned out as early as may be to earn their own living and contribute to the family exchequer. Their pose illustrates the common method of carrying heavy packages, and some of its advantages. It has been often noted by travelers that the habit of carrying a jar of water and other considerable weights upon the head imparts great strength to the neck and back, and renders the form and gait both erect and firm.



XXXIX—FRUIT GIRLS IN THE MARKET.

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XL. WOMEN GRINDING AT THE MILL.

 HIS primitive mode of bruising grain by hand is still common in the East. The mill consists of two circular stones, the "nether" being stationary. The work is done almost uniformly by two women, as in the picture, who both take hold of the handle, and pull to or push from, as men do with the whip or cross-cut saw, and thus secure an even revolution of the stones. The grain is poured into the top, and the meal escapes by a channel grooved in the sides. As the grinding of the household quota was a daily occurrence when all was well, the sound of the grinding is used in the Scriptures to indicate peace and thrift; its cessation trouble and desolation. (Jeremiah xxv, 10; Ecclesiastes xii, 3, 4.) The separation of the two at the mill was used by our Lord (Matthew xxiv, 41) to illustrate the sudden and unsparing nature of the judgment.



XL—WOMEN GRINDING AT THE MILL.

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XLI. FRUIT-SELLERS.




OUR illustration gives the familiar scene of some fruit-venders in the streets of Jerusalem. The favorite resort for these lowly trades-folk is the wall of the city towards the Joppa gate; and there, every day, one sees an almost endless variety of dress and occupation. The ordinary dress is the turban, a striped "abba" girdled at the waist, and occasionally an outside jacket. As with our own street-venders, the stock and equipment are light, the favorite commodity being some edible in flour or fruit. Their method of conducting a sale is deliberate to the point of irritation. With each other they consume time prodigiously, chaffering over the most trifling exchanges; while it is no unusual thing to have a company of leisured on-lookers, who follow the discussion with rapt attention. In our Lord's time, these traders wore some distinctive badge of their business. The money-changer, for example, had a coin hung in his ear; the dyer carried a sample of his stuff; the public scribe a pen; the tailor a needle, etc. A very striking representation of Jewish buying and selling, as conducted to this very day, is given in Genesis xxiii, 3, *seq.*



XLI—FRUIT SELLERS.

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XLII. THRESHING-FLOOR.

 THE threshing-floors of the East are simply plots of ground in the open air, a few rods in extent, smoothed off and beaten hard. The top or side of a hill is preferred, for the purpose of having the wind. The threshing-machine, or "mowrej," is a primitive affair, composed of thick pieces of plank turned up in front, like our stone-sledge, and perforated underneath for teeth. The teeth usually consist of pieces of sharp basaltic rock. It is to this kind of machine Isaiah refers (xli, 15). The horses or oxen aid by trampling the threshing process, and prepare the grain for winnowing. The straw is, naturally, cut very fine, and this is the "teben" to which the Scriptures so often refer. The wicked, says Job (xxi, 18), are as "teben" before the wind, and as chaff that the storm carrieth away. In the days of the Messiah the lion shall eat "teben" like the ox (Isaiah xi, 7); and the word of God by his true prophets, according to Jeremiah (xxiii, 28), was as different from the utterances of the false prophets as "teben" is from wheat.



XLII—THRESHING FLOOR.

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XLIII. BEDOUINS FROM HAURAN.



THE Bedouins are a branch of the Arab family, living in tents, and usually by occupation shepherds and herdsmen. Their domestic arrangements are, as the picture suggests, decidedly informal, and to "fold their tents" is the principal part of a removal. The dress is simple. A long shirt, generally blue, reaches to the ankles, and is girded at the waist with a leathern strap. The slack above the girdle is used as a pocket, and, as it can be easily enlarged from below, is capable of holding many things. Its use as a grain-bag is referred to in our Lord's exhortation to generous dealing with each other: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom." (Luke vi, 38.) The man on his way to Jericho (Luke x, 30) fell among "Bedouins," whence, perhaps, our association of the name with "robbers." They are to this day the terror of travelers, but the common imputation of rascality is decidedly overdrawn. They are organized as tribes or clans, and a passport from the "sheik," or chief, is usually all that is needed to insure perfect immunity, even from those rovers who have an eye to plunder.



XLIII—BEDOUINS FROM HAURAN.

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XLIV. TOMB OF SAMUEL, MOUNT MIZPEH.




FEW miles northwest of the city of Jerusalem rises the prominent eminence crowned by the village and mosque of Neby Samwil,—according to some, the famous gathering-place of the tribes of Israel on national occasions, and the scene of the coronation of Saul. Here Israel defeated the Philistine, and here was thrown up the commemorative “Ebenezer” stone. (1 Samuel vii, 6–12; x, 17–24.) Here, also, the prophet Samuel spent his long and useful life, and here, according to a loose tradition, he was buried. From its summit is obtained the most extensive view in Southern Palestine, embracing the Mediterranean, Jerusalem, with Mount Olivet and the distant mountains of Moab. The mosque was once a Christian church, built by the Crusaders on the spot whence pilgrims first saw Jerusalem.



XLIV--TOMB OF SAMUEL ON MT. MIZPAH.

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XLV. ARAB SCHOOL.


HE school-life of an Arab child is very short, and not over-sweet. The teacher is usually the priest, whose sole idea of education is to perfect the pupil in the fundamental precept, "Allah is Allah, and Mohammed is his prophet." The parallelism in Jewish ideas of education is found in the almost exclusive use of the Scriptures for a text-book; the Jew using the Law and the Prophets, the Arab using the Koran. The development of the pupils is, therefore, the difference in the books, than which there can be no better illustration of the superiority of the Bible. In Mohammedan and Jewish schools, alike, the lessons are written by the scholars on tablets, which are cleaned for every fresh lesson. All recite their lessons together and aloud, the bodies swaying back and forth with the motion peculiar to a race of camel-riders. Faults in recitation or behavior are usually punished by stripes on the feet. The girls are seldom taught to read or write. In addition to the Koran, some schools give them instruction in embroidery and needle-work.



XLV—AN ARAB SCHOOL.

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XLVI. LYDDA.


YDDA, a few miles southeast of Joppa, is famous in secular history as the reputed birth and burial-place of Saint George, the patron saint of England. The Church of Saint George, said to have been built by Richard the Lion Heart, still exists, and is one of the most picturesque ruins in Palestine. Part has been rebuilt, and is used as a Greek church, but two-thirds of the site does service as the court of a mosque, the minaret of which shows prominently in the picture. Lydda is the Lod of the Old Testament (1 Chronicles viii, 12; Nehemiah xi, 35), and retains its Hebrew name. The soil shares in the general fertility of the district, but the groves are less carefully tended than at Joppa. The shabby condition of the houses and streets indicates the shiftlessness of the population, and it presents a sad contrast to the once beautiful and well-built town, suggested by the remains of fine buildings seen all around. In the New Testament (Acts ix, 32), Lydda is the scene of Peter's miraculous cure of the paralytic Eneas, through which "many were brought to the Lord."



XLVI—LYDDA.

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XLVII. LEPERS, OUTSIDE THE WALL.

HE condition of these poor creatures is pitiable, and one does not easily forget the shudder of horror experienced upon a first view of their wretchedness. Leprosy means isolation everywhere. In many places its victims are forced to herd without the walls. In Jerusalem, the leper quarter is just within the walls, and there is now in operation for their amelioration a hospital established by Moravian pity. In the Old Testament, leprosy forms the subject of two whole chapters (Leviticus xiii and xiv), and is further made prominent in the history of Moses, Miriam, Naaman, Gehazi, and Uzziah. In the New Testament it serves as occasion for two of our Lord's miracles of healing. (Luke v, 12; xvii, 12.) From very early times it was selected as the special type of sin, because of its loathsomeness, its affecting every part, and its incurability save upon divine intervention. Again, as leprosy excluded one from the abodes of mortals, sin excludes us from heaven, the abode of God. Of the availability and efficacy of divine power for healing, Wesley sings:


“Enter Thyself and cast out sin;
Thy spotless purity bestow.
Touch me, and make the leper clean;
Wash me, and I am white as snow.”



XLVII—A GROUP OF LEPERS.

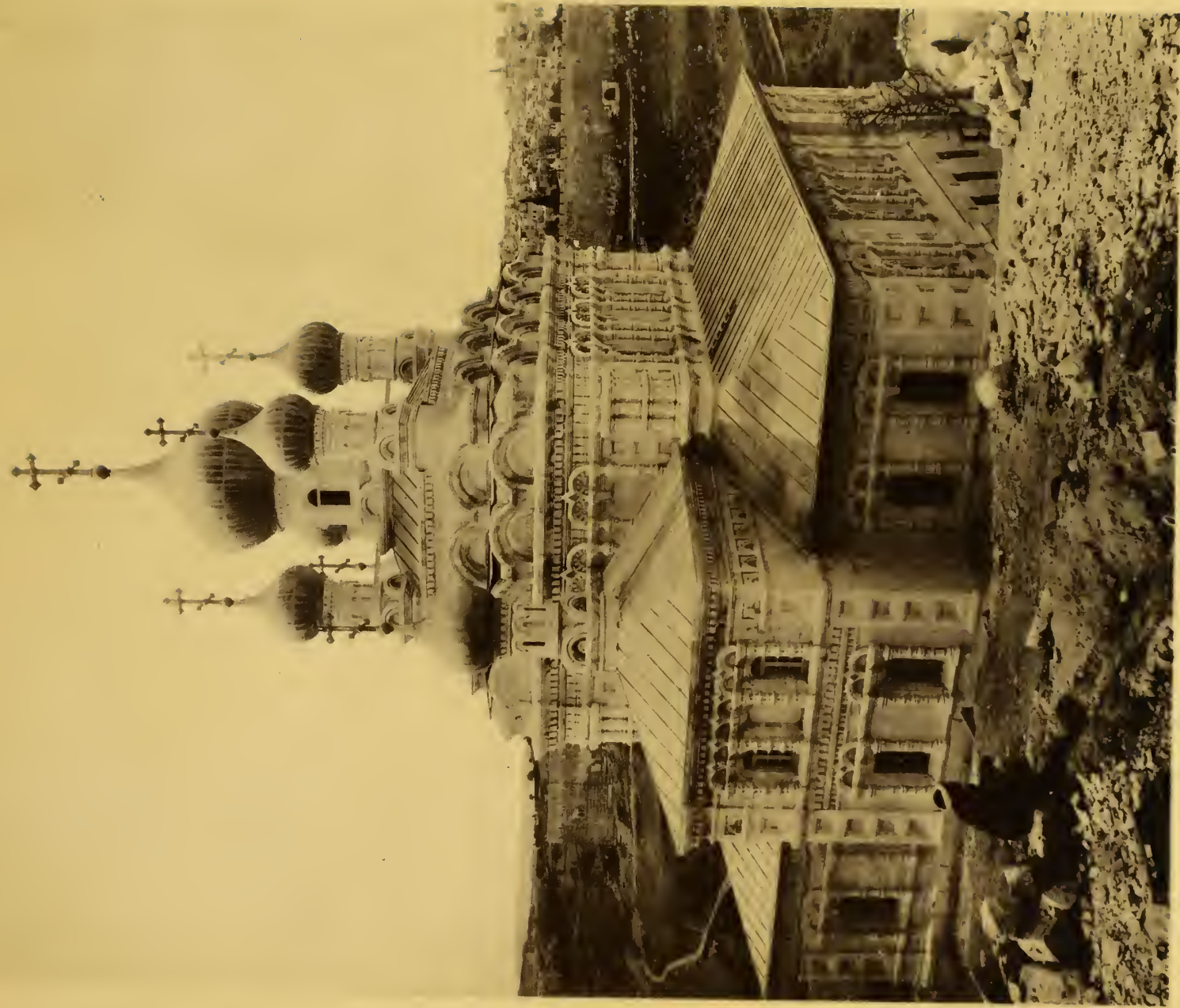
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XLVIII. GREEK TEMPLE, MOUNT OF OLIVES.

 THE interest of the Russian in the Holy Land amounts almost to a passion. There is hardly a village in the Czar's dominions in which there is not to be found a bottle of water from the river Jordan; and for years they have been buying up, wherever a chance was offered, the most eligible sites near Jerusalem and in other localities memorable in Bible history. Nor is this to be attributed solely to the religious instinct. No doubt the land is dear to them as to all, as that

“Over whose acres walked those blessed feet,
Which eighteen hundred years ago were nailed,
For our advantage, on the bitter cross.”


But it is very plainly hinted that, when the proper time comes, the Church, which in Russia is synonymous with the Government, will direct the enthusiasm of the people for the conquest of Palestine and the domination of the Greek hierarchy. The beautiful temple in our picture has been only recently completed. It stands a short distance below the summit of the Mount of Olives, over what are supposed to be the ruins of a mediæval Armenian monastery, of which many interesting remains are preserved.



XLVIII—GREEK TEMPLE,—MT. OF OLIVES.

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XLIX. ARAB DOMESTIC SCENE.


HE picture shows us the general sort of provision made for a meal in the East. Nothing could be more informal. A small polygonal table, usually not more than two feet high, is placed in any convenient spot, and the family sit around it on the ground. On this is placed a tray, upon which the food is arranged. Bread lies on the mat beneath the tray, and a jar of water is at hand, from which all drink as they need. The food is generally a stew of some kind, served in a dish placed in the center of the table. Forks and knives are almost unknown, and spoons are very occasional. The bread is dipped into the stew and conveyed to the mouth in the fingers. If there should be a choice in the matter from which the stew is compounded, it is a mark of special respect to have the host bring it out with his fingers and place it in the mouth of his guest. After the meal, washing the hands and mouth is indispensable. Sometimes there is a special functionary for this, as in the case of Elisha, who "poured water on the hands of Elijah." (2 Kings iii, 11.) Breakfast and supper are the principal meals in the Orient. At noon a luncheon of fruit and bread, as in the picture, is served.



XLIX—DOMESTIC SCENE—ARAB FAMILY

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LI. CAPERNAUM, ACCORDING TO PROPHECY.

O completely has prophecy been fulfilled in respect to Capernaum, that even its site is in dispute to-day. Two places, only about three miles apart, are claimed for the site by geographers—Khan Minyeh, on the northern end of the plain of Gennesaret; and Tell Hum, a ruin near Lake Tiberias, where it is entered by the river Jordan. In favor of the latter is the ruin of a synagogue (given in the picture), alleged to be the very synagogue erected by the Roman centurion mentioned in Luke vii, 5. In Capernaum some of our Lord's greatest miracles were wrought, and some of his most sublime teachings uttered. "Exalted unto heaven" in its privileges, it was doomed, for neglect of them, to be "brought down to hell." (Matthew xi, 23.) The ruins at Tell Hum are among the most important in Palestine.



L—CAPERNAUM—ACCORDING TO PROPHECY.

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